

The American Friend

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For November 9—Salvation Through
Repentance and Faith
(Luke 15:11-24)

WHAT IT MEANS TO BE SAVED

The word salvation is an old word that needs to be freshly examined. It implies the possibility of being saved. But before one can say what it is to be saved, it is necessary to have some idea of its opposite, the condition of being lost. A simple dictionary definition may help some, for lost is there defined as "having wandered from or being unable to find the way." Applied to persons, this definition implies that there is a way, that there is an appropriate or proper norm of behavior and achievement which is right for a person and that to wander from it or to be unable to find it is to be lost. The question is therefore, what is that way?

It was in that sense that Jesus said, "I am the way," and in the same spirit that he announced, "I came that ye might have life and that ye might have it more abundantly." For he was affirming that his whole life-purpose was to discover and demonstrate this highway of human living. And what an amazing way he set forth; the way of the poor in spirit, the way of the merciful, the way of hunger for righteousness, the way of purity, the way of peacemaking, the way of enduring persecution. This, he said, is the way. If a man build his house upon it, it will stand, though storms come and winds blow and torrents rage. This is the way that is an eternal way. Many another way there be that "seemeth right to a man," but only because of shortened vision. This is not a way, it is *The Way*. It is God's way for persons to come into the fullness of their possibilities.

Now to be saved must be interpreted in the light of this way. Human personality is like a great organ, having many stops, each one opening up a new possibility of harmony. To be saved is to have all the stops available to use. Not that all are played at once, causing noise and confusion, but that all are capable of being called into operation if occasion demands. What are these stops? Did Jesus succeed in naming them? Are they all necessary? Can one be saved and lack mercy? Can one be saved and be deficient in humility? Can one be saved and have no burning thirst for the true and the right? Can

one be saved and be unwilling to undergo persecution for the good cause?

The boy in Jesus' magnificent story, like many persons since, both old and young, supposed that he could be happy in self-indulgence alone. If he had plenty of money to spend, plenty of congenial friends, plenty of sensuous thrills, he would be living. How little he knew about living! Only when he discovered the other self and came to that self, did he open the doors to full living. In the far country the stop of purity, the stop of personal integrity, the stop of spiritual appetite, all these and more, were closed. What a muted harmony was his then! But when he turned to his father's house, to the better man that was struggling to be born, what amazing melody was released in him and through him!

The New Testament is written about this fact. The great declaration is there made that there is a way which is the way of abundant life, and that if, surfeited with the emptiness and loneliness of the far country we turn back to the way of Christ, back to the Father's house, back to that buried self that struggles to be born, we shall meet the Father, running to meet us with new garments of peace, with new signets of his love, with new life held out to us: not the life of servants, but of Sons in his household.

RUSSELL E. REES.

Chicago, Illinois.

For November 16—The Privilege of
Union with Christ
(John 15:1-10)

FROM "INVICTUS" TO THE CROSS

It has always seemed to me that William E. Henley's poem, "Invictus," was either very shallow or very brazen, like a small boy shaking his fist at a caged lion and crying, "I'm not afraid of you."

"Out of the night that covers me
Black as the pit from pole to pole,

I thank whatever gods there be
For my unconquerable soul."

Unconquerable soul indeed! Twenty degrees change in temperature of the air sends a man crying for shelter; take away a man's job, or his savings, and a large percentage of men will break up, either morally, mentally or physically; let the Gestapo come in and take the place of the regular police and see how

few men have resources equal to the situation.

Turn from Henley to John's report of Jesus' parable: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me...for without me ye can do nothing." Two characters were once held up by Jesus to afford a striking contrast: the Pharisee, in the spirit of Invictus, boldly saying, "Lord, I thank Thee that I am not like other men"; and the Publican with a better humility begging only, "Lord be merciful to me a sinner."

Let those who will, lay claim to unconquerable souls. Most of us know ourselves too well for that. We have found rather, how little even our wills are ours. "What I would not, that I do." And blessed is the man who has found that there is one, even Christ, who can speak to his condition. When he knows that, his heart, too, will leap for joy.

How little arrogance and pride there was in Jesus! Did he ever boast that his head was bloody but unbowed? His boasting was not in his strength but in God's love. "I am the vine and ye are the branches," but whence is the life? The life is in the soil out of which both the vine and the branches come. Surely that soil, our home, is God. And in Christ man makes contact with the living source of vitality and power.

This is the blessed privilege of union with Christ, for so we find union with God. Out of this vital union come then the fruits of the spirit, love, joy, peace. From this union too we have fellowship one with another. I am thinking of those who have found union with Christ: Kagawa in Japan, or Schweitzer in Africa, our own mission workers on seven fields, the Service Committee representatives in France, persons of good will in our own city or village. What a vine it is, not cut free from Christ, but drawing, through him, upon the limitless resources of the eternal God!

"Herein is your Father glorified, that ye bear much fruit," that you draw heavily upon him, and bear fruit lavishly because of the union. The limits of fruit-bearing are unpredictable because we do not know and we cannot measure the riches of the power and the love of God.

Would any be so bold as to leave the vine and the other branches and strike out for unconquerable souls? When one remembers that on the cross even Jesus cried, "My God, my God, why hast thou forsaken me?" such spiritual pride seems bravado. But in the end the focus for Jesus was clear: "Father, into Thy hands I commend my spirit." This is the joy held out to men, the joy of union with God in Christ.

RUSSELL E. REES.

Chicago, Illinois.

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Two Men and Their Measure

AS President Roosevelt proceeds from speech to speech on the foreign policy of the nation, the sober opinion of the country has shifted from an attitude of indignation and outrage to one of outright shame: shame that the Chief Executive of this great country has committed himself—and the nation—to positions that cannot be justified by international law or common sense, and which the judgment of history must inevitably condemn as untenable and false; and shame that the President has become increasingly irresponsible, intemperate and violent in his public utterances, thus violating the dignity of his high office.

On the first point, he took two preposterous positions: that he could arbitrarily declare any or all of the seven seas to be within the scope of our national defense needs, and thus closed to unfriendly powers yet open to our ships carrying munitions of war to belligerents; and second, that any country seeking to prevent the delivery of such munitions to a nation with which it is at war, would be considered as guilty of acts of piracy! This was not the exact language, but it is the bald implication. And this in the name of the freedom of the sea!

It seems incredible that a responsible executive could seriously propound so fantastic a doctrine; and equally incredible that the public press is so largely falling in with such wild proposals. Can it be that hysteria in high places, official and otherwise, has already so aroused emotional reactions as to render reasoned judgment impossible? Or does it mean that we have so soon reached that state of war psychology wherein we ignore moral judgments and are ready to call black white? Otherwise, how can we fail to reverse the situation and calmly review what our attitude—and prompt action—would be were Nazi Germany to declare such an affront against the United States? If we tried to sink German ships, carrying war materials to our enemy, would we consider ourselves guilty of piracy? Why all the hectic furore?

In his recent message to Congress, the President said it was time for us to quit playing Hitler's game. Very well—what are some of the main aspects that have consistently featured Hitler's game? Among them are these: pretending to be for peace but stead-

ily, step by step, leading his country into war; arrogating to himself the sole power in deciding the destiny of Germany; ignoring pledges he has solemnly made; denouncing in violent and vituperative terms those who oppose him. Stop playing Hitler's game? Let the President speak for himself.

Time after time the President has given his pledge to the American people that he would not lead this country into war. Step by step he has broken down that pledge by successive measures which were professedly for peace; once taken, however, they were made the pretext for the next measure which brought us ever nearer to the brink. In maneuvering for position and manifestly seeking the necessary "incident," he has not been frank in presenting situations, as the investigation of the Greer case disclosed. And now in his Navy Day broadcast he exclaims pugnaciously—almost exultantly, it seemed—that the shooting has begun! It is a serious thing to call in question the good faith of the President of the United States. Let the record speak for itself. We echo the President's words—indeed we *must* stop playing Hitler's game.

We have just read a great human document. It is great for the cause it presents, great for the marshalling of facts in stating the case, and great for the moral fervor with which the cause is urged. We refer to Herbert Hoover's radio address of October 19 on the subject, "Can Europe's Children Be Saved?" It is a masterful and moving statement and appeal.

Out of the welter of stratagems and recriminations, and above the din of frightfulness and carnage, a voice has been heard to ring clearly. It is a voice crying in the wilderness of man's inhumanity to man, calling the two great democracies to listen not so much to the speaker as to the still small voice of their better selves. If oratory is eloquence on fire, here is oratory of a high order. It is the oratory of self-forgetfulness in a noble plea on behalf of languishing humanity. While the eyes of the world are focused upon warring legions and titantic battles, this voice speaks again of other armies—the goblin armies of palefaced, faltering, slowly starving chil-

dren in the small democracies of Europe. "Has hate so entered our souls," it asks, "that we are indifferent to innocent suffering?" Unerringly it declares that in crucifying these children we are inevitably crucifying in advance the new order of civilization of which we prate so glibly. If the starving children and their anguished parents are to be saved, they must be saved now; and "those helpless people cannot eat morals and international law."

This voice cannot be dissociated from the speaker. That's what makes it so effective. It is the voice of one who speaks with authority as the world's best known and most widely experienced humanitarian. Herbert Hoover is still the great engineer, the great realist, as he masses the evidence to prove that salvation of the starving may be accomplished without fear or favor. His record justifies his assertion.

Tearing away the cloaks of false expediency and hypocrisy, he lays bare the stark issue: shall we wait until the long strife has ceased, to extend the helping hand? "Food for dead people has little consequence." Shall we not act now for world reconstruction by saving the people who must do the rebuilding?

In his ceaseless and tireless efforts to save beleaguered peoples, not only for their sake but for the sake of the better world we seek, Herbert Hoover embodies the statesmanship of good will and construction. From speech to speech he rises from stature to stature.

In the crucible of the world crisis are men being tested.

God Writes in Nature and in Law

By A. J. Weaver

THERE are only three places in the scriptures in which God is described as writing, and these three reveal God's methods of dealing with man and cover the whole story of his redemption. They are as follows: Exodus 32, 16—God's Writing in the law; John 8, 6—God's Writing in Grace; Daniel 5, 5—God's Writing in Judgment.

God's writing in the law is stated thus: "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." (Ex. 32, 16.) Thoughtless critics have long ridiculed this statement, but to the careful student the question is not whether God has written his laws upon tables of stone or not; the real question is, can we correctly read them?

The writer is not a geologist, and knows but a few letters of its alphabet, but has long loved and studied nature as God's handiwork and considers nature as God's first revelation of himself to man, and has many times rejoiced at the discovery of God's finger prints upon the pages of nature so plain that even he could read them.

Some years ago, accompanied by a nature-loving friend, and with some of the high points of the great Sierra Nevada Mountains as our goal, we started from the floor of the wonderful Yosemite Valley. Ascending the trail alongside of beautiful Vernal Falls, we climbed the zig-zag trail to the top of roaring Nevada Falls, where we slept, rolled in our blankets beside the rushing waters, only a few yards from where they leaped over the precipice into the valley below.

With the rising sun, we ascended the cascading Merced River until we had passed Merced Lake. Here we turned northeast and climbed over the range at an elevation of about nine thousand feet, wading the snow through Vogel-sang Pass; then down the eastern slope into lovely Tuolumne Meadows. Here we turned south, up the South Fork of Tuolumne River to its source in Lyell Glacier. On the third day of our hike we floundered through two miles of soft snow and ice, crossing the glacier to a ridge of rocks on its left bank. This ledge we climbed until at last we stood on the summit of Mount Lyell, 13,095 feet above the sea. Here we could look down into the Yosemite Valley, nearly nine thousand feet below us. El Capitan, which from the floor of the valley towers so majestic, was now a mere dwarf compared with the rugged peaks about us.

As we turned to observe Mount McClure, whose summit is but slightly lower than Mt. Lyell, and two or three miles distant, with the Lyell Glacier between them, we noticed that there was a great rock ledge leading to the summit of Mt. McClure, just like the one we had ascended on Mt. Lyell. The two face the glacier on either side with perpendicular walls, and we saw that the walls were exactly alike. Strata of different thickness and various colors registered exactly. They were of volcanic origin and pitched at the same slope. Careful observation revealed that those strata were pointing to a summit between the two mountains and far above them, thus revealing that Mt. Lyell and Mt. McClure are only remnants of a once majestic volcanic cone that towered far above where we stood.

Just a headline this, in the records of God's workshop when he was building California. Every stone in those mighty walls was a page of history, telling how God had used the tremendous forces of nature: combustion, expansion, gravitation, and all the rest of them, to cast up a stupendous mountain of raw materials, and then with great glaciers and eroding streams, grind them to powder and carry them down to fill up an inland sea and make of it the broad fertile plains of the San Joaquin Valley for the homes of men.

God has not only left his writings upon every stone in those mighty mountains, but every snow crystal in that vast glacier below us bore the imprint of his laws. You never saw a snow crystal that did not have six points or faces: infinite variety of designs, with most delicately beautiful structures, but all stamped with the law of six. Nor is that all. Do you catch those beautiful colors flashing from myriads of tiny prisms, dividing the rays of light into all the prime colors with a brilliancy that would delight the artist's heart and tempt him to try to equal them? God has not only split those rays into beautiful colors, but below and above those visible rays, he has segregated rays of heat and power, both to tempt and reward the mechanic to capture them and use them for the service of man.

All life is subject to natural law—that should not need proving. Your body is a machine, most marvelously constructed to serve the spirit within, and it is subject to all those laws which God used to build this world. God's

laws are absolutely unchanging. They must be so, for the universe hangs upon them. You glide along in your auto in perfect ease at speeds that you could not possibly equal on foot, because man has learned to use the very same laws which God used to build those mountains: internal combustion, fired by the electric spark which Franklin first taught man to control. You are obeying those laws and they are your servants, doing your pleasure. But if you light a match to see how much gas you have in your tank, neither God nor natural law will be responsible for the results.

Natural law must work all the time—it cannot excuse ignorance or carelessness. Sin is the violation of the laws of life. That is what God has been trying to teach us in the Old Testament. Sin means death.

God has not given us a lot of arbitrary commandments and then proscribed punishment for disobedience, but he has pointed out, as a loving parent should, that life depends upon our obeying the laws that make life possible. "Turn ye, turn ye, for why will you die, O house of Israel," is not the voice of a wrathful God, but the cry of a broken-hearted father.

Men constantly confuse God's moral laws with man-made moral codes. The cynic says there are no moral laws, one thing is right here, and another there. But there are things which are right anywhere, and those are the things that endure. There is a positive difference between truth and falsehood, and that difference is the foundation of God's eternal moral laws. The most ignorant savage knows that difference for it is written in the very nature of things. Your dog knows the difference between truth and falsehood, and if you deceive him repeatedly you will lose his confidence.

"God is truth." Whether in science or in religion, all human progress depends upon seeking out the truth and obeying it. The love of truth, and the accumulation of it, means progress and mastery.

God's first command to man was to subdue the earth and have dominion over it. Had man continued to walk with God, doubtless he would long since have mastered its forces both material and spiritual. This world is temporal and passing. The only eternal things here are the laws of God. They are eternal and universal. Therefore, what we master of them here will be just as serviceable in any of the myriads of worlds within the range of our best telescopes.

That Adam lost faith in God's love and care for him, was what separated him from God, the source of all life and truth and love. Every step of human progress has been by a renewed faith in God, and in man's ability to do the things which God commanded him to do.

Our own Mr. Edison, after he had accomplished many supposedly impossible things, said in his last year, "Anything that man can imagine to be desirable to do, he can do if he persistently tries." Christ went still farther when he said, "All things are possible to him that believeth." So here in God's laws in this world we have the keys to the universe, and in God's Son our saviour, we have eternal life in which to accomplish that which life here is too short to more than begin. What man who has taken delight in God's creative works here, has not found that he can only touch the surface of his chosen field of knowledge, while many doors invite him to enter; but his time is so limited that he must hasten on.

Fellow students, you shall see greater things than these, and have time and strength to satisfy your hearts desire, for, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

Whittier, California.

The Confidence of the Faltering Meek

By Francis D. Hole

GENERALS and saints, in the press of their respective campaigns, call out to the public: "Arise! For we are very weak!" Yet the generals strive for the building of power by men's own efforts, while the saints, not so naive as to suppose that such efforts can save a nation or a world, rejoice in the only reliable power, namely, the power which God builds in us in such amazing ways.

From the Christian point of view, all of us who approve or engage in destruction of human life are faltering souls, even as Christians are. But the confidence of the faltering, war-minded realists among us is vastly different from the confidence of the faltering Christians. The realists walk with the proud boldness of Hercules. Their creed does not permit a genuine admission of the weakness of their course of action, if indeed of themselves. Christians are equipped with the meek boldness of prophets of God. They proclaim their weakness, their dependency on God, who is their strength and who lifts them as the tide lifts ships.

According to the records of the Old Testament, men did two things in former days. They fought with the boldness of pride, praising God for their victories. In defeat they blamed themselves and turned to prayer and self-discipline. The golden thread running through so many of the Old Testament accounts of violence and mercy alike, is an assurance, an unfailing confidence in God.

Surely the attitude of repentance and self-discipline in the face of the destructive blows of the armies and navies of the world is the only constructive and hopeful attitude one can take. A mature person suffers correction with good will. It is wholesome to assume that the punishment which many of us citizens of the world are receiving from armed forces these days is well-deserved, if not at the hands of men, at least at the hands of God. With repentance in the heart, suffering can be borne and transformed into good will. With vengeance in the heart, suffering can be borne, but can be transformed only into hatred and destructive action.

When we hear nations making accusations, counting enemy units destroyed, each proclaiming its own strength and the extent to which it has weakened its opponents in war, we see that indeed the faltering proud do maintain a confidence, outwardly at least. Let us rather accuse ourselves and repent, training earnestly for the defense of our hearts against fears, cowardices, and prides which are the motives for destroying human life in the waging of war, that we may share in the Christian heritage, namely, the confidence of the faltering meek that our strength is not of ourselves, but from God.

Madison, Wisconsin.

"Like children in the market place," He said,
They pipe and you must dance; they mourn, you weep.
Man's life is like the passing of a flower—
A waking, then the folded hands in sleep.

Some twenty years ago, starved children died,
Relief withheld. "Let's change the game," they say.
Forgotten, a blockade called Prisoner's Base,
Unrecognized, the newer one we play.

ANN DIMMOCK.

Back Home Again in Oregon

Observations Up and Down "Main Street"

WHAT'S in an introduction? Very much indeed. One's impression of a new acquaintance is quite largely determined by your initial approach to him—by that view of his appearance and personality first presented for your scrutiny. It is the same with places and scenes. To those about to see the Oregon country for the first time, we recommend the Columbia River Highway introduction. We do this for two main reasons.

LET THE COLUMBIA PRESENT YOU

In the first place, it is the appropriate approach historically. It was over the Oregon Trail, leading down the Columbia, that those intrepid explorers, Lewis and Clark, made their adventurous way to the Pacific; and it was over this same famous route that the vanguard of American settlers trickled through to the new land of promise, less than a half century later. So the tourist is "in right ordering" historically in that he is following in the train of those Argonauts of the West.

Moreover, this is the most impressive approach to Oregon, along the lordly Columbia, piercing its majestic way through the Cascade Mountains, the latter covered with forests of green and topped here and there by snow-crowned peaks. And from the precipitous palisades rising sheer above the highway leap frequent waterfalls that course "through the Cascades frozen gorges" and which give these mountains their name. Then suddenly the visitor descends from the mountain heights to the blooming vales of the Willamette Valley, after which an hour's ride brings him to the heart of Portland, the Rose City.

ALL OURS AND STILL A PICNIC!

It was a jolly breakfast party at the Appleblossom Cafe in Hood River on that morning of July 15. We had slept well on the banks of the Columbia, we were now breakfasting well, and we were within a forenoon's drive of our destination. Of course we were jolly, and the second generation was almost hilarious. An amused woman breakfaster sitting close by leaned over to ask if they were all ours. We smilingly acknowledged that it was indeed "one man's family."

A MORNING'S PREVIEW

As we rode on down the river highway, we stopped here and there to greet the familiar scenes, particularly the

graceful waterfalls, which we had known from our youth up. As we expected to return for a day's outing on the Columbia River Highway, this was just a short preview of its scenic attractions. Finally we negotiated the well known spiral ascent of the figure eight which brought us up to Crown Point, from which lookout one gets a spectacular view of river, of mountains and of the "green and pleasant land" across the Columbia to the north.

A WELCOME IN PERSON

For us there is another reason, a personal one, for liking to go back home by way of the Columbia. We had been greeted that morning by nature's well remembered sentinels, but we were now welcomed back to Oregon by the hand clasp of a friend of childhood years. For a long, long time she and her husband have had the extensive tourist concession at Crown Point, and now as always we hurried in to look for her and say "Hello, Blanche," in the comradery of our country school days when we were learning our "readin' and writin' and 'rithmetic."

JUST IN TIME FOR DINNER

Before leaving home fifteen days before, we had written our sister, Bernice King in Portland, that she and her family might expect Indiana guests for dinner at high noon on July 15. With so many stops along the way, and with an occasional unexpected delay, we had doubted now and then whether we could make our self-appointed dinner engagement. One reason we were anxious to do so was that the date marked the second wedding anniversary of Alex and Bernice Louise, obviously a fitting occasion for a family reunion. Happily, we made good on our reputation for arriving on schedule, for we pulled up in front of the King home, on Portland heights above city and river, right at the dinner hour.

THE FATTED SALMON FOR US!

And what an anniversary and reunion dinner that was! The *piece de resistance*? Some of our readers may recall that following our western visit in 1936, we recorded the mournful fact that friends and relatives had grown roast lamb conscious and had apparently conspired to make us so; the net result being that we languished for the toothsome salmon while listening to the lambs bleating their melancholy requiem. Therefore, in anticipation of our com-

ing in 1941, our sister wrote that we were to have nothing but fish and that we had better like it! Result—that huge centerpiece platter of baked Royal Chinook Salmon fresh from the Columbia. It was symbol and substitute for the traditional boar's head which was carried in to grace the banquet feast in days when knights were bold and traveling troubadors were gay and gallant. Incidentally, on this trip nary a lamb was sacrificed on the altar of hospitality extended to us. But as for the poor fish, alas and alack! This outright reversal in cuisine procedure indicated that our "public relations" release of five years ago had been effective. Climaxing the dinner was the festive wedding anniversary cake in token of the day.

MOTHERS ARE JUST LIKE THAT

Personally, our summer pilgrimage had two or three especial incentives. First, to see little Susan Cress, our three-year-old grandniece, who shyly greeted us at the King home; we were in the process of the second objective in introducing Alex Hay to "her folks"; and following an afternoon's visit with the Portland relatives, we left to realize the third and crowning privilege of visiting Mother Woodward in the old home in Newberg. There she awaited us—and the homecoming may be imagined rather than described. We were all delighted to find her looking so well in this her eighty-seventh year. As indication of her continued ability to follow through—it didn't take long for us to discover the two large jars of fresh cookies which she had baked for the home-comers. Aren't mothers just like that—time without end!

So we were back once more in the old home town, nestled on three sides by tree-covered mountains, and bounded on the fourth by the river where "Willamette sweeps, a chain of liquid gold." Since the home heath has been described by us on previous home-coming occasions, we forbear refurbishing our arsenal of adjectives, exhaustless as is the subject of "Oregon, Sweet Oregon."

HAVE FAITH IN OREGON!

For the first two or three days after our arrival, the excessive heat wave stretched to an all-time record of five successive days on which the thermometer registered above one hundred degrees. So we lolled about and sweltered in considerable discomfiture both of body and spirit. Oh, Oregon, how could you?

And it didn't help a whole lot to have persons say, "Well, we suppose this doesn't seem very hot to you folks, coming from Indiana." But we still had faith in Oregon, and when on the second or third day our girls were complaining of the heat, we wagered them that before the week was over we would need a fire in the living room, it being agreed that the decision would rest with Grandmother, who knew nothing of the issue we had raised. Came two days—and the third day—with no appreciable drop in temperature. But on Saturday the break came, and Mother lighted a fire which we all enjoyed. Come to think of it, we never did get that ice cream soda, which is a further object lesson on the futility of gambling: you lose either way. Be it said, to the credit of Oregon, that for the remainder of the time we were there, nearly three weeks, we needed a wood fire almost regularly of evenings and mornings for comfort.

LOOKING BACKWARD FIFTY YEARS

It is always a matter of interest on getting back "home" to check up on what of the old remains as compared with the changing new. Accordingly we spent some time nearly every day wandering up and down the long main street of the town, checking old landmarks, including old timers of our day and age. At first, though we met several residents whom we have come to know in more recent years, there were disconcertingly few of our early contemporaries: those to whom, as to us, the most eagerly read items in the local newspaper are those repeated from the files of fifty years ago. Perhaps those old news items and comments are of special interest to us, not only from the fact that we recall most of the people and incidents mentioned, but also because father, as the editor, wrote the items. From day to day, however, we came across more and more of the oldsters, and thus felt more and more at home.

WHEN WE KNEW EVERYBODY

There are several reasons why our acquaintance in the Newberg and Chehalem Valley area was unusually inclusive. This was favored, in the first place, by our long connection with father's newspaper, the *Newberg Graphic*, as news gatherer, and later as associate editor. Then, for a period of some years, when father was postmaster, we helped in the postoffice where we came to know practically everybody. It is surprising and pleasing to find how few people we have forgotten after the lapse of so many years. It was really an exciting diversion to recognize some of these early-day acquaintances whom we would surprise by accosting them by

name. Thus we found ourselves hailing as old-time friends persons with whom we had had little more than a speaking relationship. Perhaps this is a manifestation of the *esprit* of the "old settler," or the fellowship of the "Old Guard." Which reminds us that one day on the street we greeted spry-stepping, ninety-four-year-old Henry Hopkins (to whom we used to hand out mail from the general delivery window), the sole survivor of the G. A. R. in Yamhill County.

MEET JAMES MCGUIRE, ESQUIRE

We always manage to have a haircut when in Newberg, which gives us the occasion for a visit with Jimmie McGuire, the town's popular and veteran barber. When the writer was a small boy on the farm northwest of the village, the McGuire family lived a mile or so farther out on the valley road. "Paddy" McGuire, the head of the numerous household, spent a good deal of his time in town telling Irish stories and being sociable generally. His brood, thus left somewhat to their own ingenuity, were inclined to do that which was right in their own eyes. As a result, "the McGuire boys" were rather looked upon as the young "Doones" of the community; at any rate we gave them a wide berth when they passed our place on the way to town. In talking over those old days with Jimmie, we got the other side of the picture, sensing that he and his brothers felt that the hands of others were unjustly heavy upon them. In short, the sense of "community" was lacking on the fringe of the Quaker settlement. Today Mr. James McGuire is a substantial and highly respected citizen, whose only son, Dennis, is a graduate of Pacific College and a rising young educator in the public school system of Oregon. We cite this as an example of how revealing are the incidents which one finds in reviewing the community life over a period of fifty years.

NEWBERG A TOWN OF PLENTY

Situated in a land of plenty, Newberg has plenty of garages, filling stations and churches. That's a strange combination, for filling stations and churches are presumed to be somewhat incompatible—at least on the day of the week when churches are open with seats unoccupied. Nevertheless, there seems to be a church to match every gas pump. How they all make a go of it in a town of some thirty-five hundred people is beyond us. It seems a long way back to the day when the Quaker meeting was the only religious organization in the valley, and when the oats and hay fields thereabouts constituted the "gas stations" of our horse-powered transportation.

REMINISCING AT ROTARY

That the old home town has "grown up," is indicated by the fact that it boasts a Chamber of Commerce and a Rotary Club. We were asked to speak before the latter, and the fact that the luncheon meeting was held adjacent to the Fire Department prompted us to tell the Rotarians, preliminary to our address, of our fire-fighting days when this ambitious member of Hook and Ladder Company No. 1, as lead man on the rope, nearly ran himself to death on a hot summer day, to keep from being run over by the fresh firemen who joined up on the way to the fire. And the fire proved to be at the home of our hated competitor, the publisher of the opposition paper!

This story prompted Charlie Wilson, an old-timer present, to call on us to tell how we once unhorsed the massive town marshal. A thin stripling of a lad, we were tearing down the board sidewalk of a side street on our bicycle. Because of a corner building that obstructed the view, we did not see the two hundred and twenty-five pound city cop approaching on his bicycle at right angles on the walk of the main business street, a ladder on his shoulder. We struck him squarely amidships and knocked the majesty of law and order clear out into the gutter, ladder and all. And he was too dazed to give us a ticket, our only casualty being a slightly buckled bicycle frame. Charlie Wilson said that in recalling the incident in later years, Bill Macy used to say that what hurt him most was the thought of being knocked galley west by a mere kid not nearly half his size. All of which goes to show that there were irresponsible drivers and traffic accidents in the good old days when there were no stop and go signs at street intersections.

AS HOST TO OLD HOME-COMERS

We were sponsored and presented at Rotary by Dr. George Larkin, who was a boy on a farm adjacent to ours. As a Democrat in a Black Republican community, George was something of a political pariah with us boys, particularly at campaign times when he was in such an insignificant minority. But with the stuff of the martyrs in him, George was true to his faith and has long since come into his own as a leader in what has become, by the turn of events, the majority party. He has been postmaster under the present ruling dynasty, as was his older brother John in the Wilson Administration, and has been President of the Oregon Postmaster's Association. By the way, the older of his two sons represents the county in the State Legislature. Having stayed on in the home town, our boyhood neighbor

has become a civic as well as a political leader in the community.

Not only because of his official position, but because he just feels that way about it, George Larkin constitutes himself as host to the home-coming old timers and sees that they get a hand from those who "knew not Joseph," or have forgotten about him. And don't think the old timers are unappreciative of this attention—we've heard from others of them and know how gratefully they react to such friendly notice. There ought to be at least one such host to home-comers in every community.

THEY EVEN STAGED A FIRE FOR US

After Rotary meeting, with a few other contemporaries, we accompanied George to the postoffice across the street, a fine modern "federal building" which was in course of construction at the time of our last visit. There we enjoyed a bull session talking over old times. Suddenly it occurred to us that we constituted a postmasters conference or reunion, four of us having served the public in this capacity, the other two being Hervey M. Hoskins and the aforementioned Charlie Wilson. While we were talking, the fire alarm sounded, and looking across to the Fire Department building we saw the volunteer firemen make their getaway as in the old days. It was all very thoughtful to stage such a reproduction before our very eyes, but this old fire horse felt no urge to tear down the street to the scene of the holocaust. No, not a-tall.

THAT'S THE "WAY" OF THE WORLD!

It certainly gives one a glow of pride to come back to the old home town in which a street has been named for him. Not only that, but it is the only street in town that is dignified by a distinctive term. It is not called a street, not even an avenue, but a "way"—Carleton Way (our initial "C" for Carleton, if you don't know). Yes, that is certainly honoring a pioneer citizen.

P. S. We did the naming when the family acreage was subdivided into town lots. Carleton Way borders the old woods lot and cow pasture.

P. S. 2 There are just two houses on the abbreviated Carleton Way.

P. S. 3 Ignominy of ignominies—the name is misspelled on the street sign!

P. S. 4 Nobody seems to know where Carleton Way is. Selah.

W. C. W.

"Light is a universal symbol of knowledge, purity, and joy, and it is written, 'God is light and in him is no darkness at all.'"

FRIENDS FACE MOMENTOUS DECISION ON C. P. S.

BY CLARENCE E. PICKETT AND
THOMAS E. JONES

The experimental period with Civilian Public Service is now about to conclude. By special arrangement with the Selective Service Administration, the three historic churches assumed responsibility for maintaining camps for all men given exemption from combatant and non-combatant service, until January 1, 1942.

A number of Yearly Meetings are now actively engaged in completing their raising of funds so that this experimental period may be concluded in an entirely creditable manner. It is obviously necessary, however, that plans for the camps for 1942 should be clarified now.

The Selective Service Administration has indicated its desire to know whether the present administration of the camps may be expected to continue or whether it will be necessary for the Selective Service Administration to undertake to operate camps entirely under government control.

The response of Friends for the present program has been most heartening. However, the longer-term obligation for 1942 cannot be undertaken unless there is clear evidence of a united Society behind the program.

On Tuesday, October 21, the Board of Directors of the American Friends Service Committee, which body has thus far conducted the arrangements with the Government, met together with the Civilian Public Service Committee and a number of additional Friends from New York, Baltimore and Indiana, who had been invited in to consider the obligations for 1942. The following observations coming from Thomas E. Jones, Director of Civilian Public Service, were presented:

First, officers of Selective Service and the general public have been favorably impressed by the fact that campers, their families, and the churches behind them have been willing to give their services without compensation and to pay ex-

penses involved in doing so; by the quantity and quality of work that has been done; and by the readiness of campers to accept difficult assignments for reconstruction work in this country and over seas.

Second, of the nearly 500 men who are now enrolled in Friends' Camps, coming as they do from fifty denominations and sixty-five different vocations, most have seen in the Society of Friends a fellowship and a way of life with which they want to be associated.

Third, the variety and significance of projects on which campers are now engaged provide not only work of national importance but a training in constructive citizenship which is of far-reaching importance. Whether fighting forest fires in New England; aiding in our National Park Service in the Blue Ridge Mountains of North Carolina; hoeing in the "black gold" soil of the Wabash Valley, Indiana; working on the land to provide security, educational opportunities, and happiness for rural folk; or carrying on experiments in the conservation of rainfall and the preservation of forests and prevention of floods in the San Dimas Canyon of California, members of Civilian Public Service are discovering, themselves, the power of creative effort, and the fundamentals of democracy and religion.

Fourth, an unequaled opportunity for the training of personnel for reconstruction service at home and abroad is accorded. Already calls have gone out to the various camps for the nomination of six qualified young men to do reconstruction work in England. It is hoped that some additional opportunities of this character may be developed both at home and abroad.

While it was the sense of the body which met on October 21 that Friends should assume responsibility for conducting the camps for 1942, it was also felt that there should be a wider basis of consultation before final decision is made.

A number of Friends in places of responsibility in each Yearly Meeting have been informed of this situation and have been asked to respond before November 5, when it is expected that final action will have been taken by the Board of Directors of the American Friends Service Committee.

The remarkable degree of cooperation that has been developed with the other two historic peace churches, which have already committed themselves, the expectation of the American public, and the unusual opportunity for bearing our testimony as Friends offered by these camps, seem to indicate that the responsibilities which the camps impose are ones which might well be accepted with a deep sense of responsibility and of gratitude.

RUTHLESS SWAY

Along the street
the heavy feet
Rush on with hurried tread;
The insects on their peaceful way
Strew the walk with dead.
Lust and Greed
Rush on with speed
To war's destructive fray;
Human dead, like insects, spread
Beneath its ruthless sway.

RUSSELL BURKETT.

West Milton, Ohio.

Kansas Yearly Meeting Holds Seventieth Session

By Anna Jane Michener

KANSAS Yearly Meeting convened in regular session on October 14 to 19 at University Friends Church in Wichita, Kansas. Although there was no special observance of this, the seventieth anniversary of its establishment, it was recalled that only three Presiding Clerks had served during these years—Washington Hadley, Edmund Stanley and Frank C. Brown, the present Clerk who is now beginning his fifteenth year. Bertha Stubbs Sumpter, who for many years was Reading Clerk before her health forced her to resign, was re-appointed to this position. Rachel Chance was made Recording Clerk; Harold Selleck, Assistant Recording Clerk; and Lee Stevens, Announcing Clerk. John Howard was made chairman of the Business Committee.

Since the Yearly Meeting comprises part of five States, committee sessions during the year are nearly impossible. Consequently, the day before the sessions began was filled with preliminary committee meetings.

Kansas Yearly Meeting was blessed with many visiting Friends this year. For a few it was homecoming. Merle L. Davis, Executive Secretary of the American Friends Board of Mission of the Five Years Meeting, was present, as was Andrew Stewart, for many years a pastor in Kansas, and Cora L. Fulton, former chairman of the Committee on Prohibition, Temperance and Social Reform. Versa Cox grew up in this Yearly Meeting.

An unusual aspect of the sessions was the presence of a number of active and returned missionaries from China: Robert John and Pearl Davidson of England, who pioneered in West China; Robert L. and Margaret T. Simkin, just returning to China; Versa Cox, already planning for her return at the end of her year of furlough; and Walter R. Williams, pastor of the Friends Church in Cleveland, featured speaker at Yearly Meeting and at one time a missionary to China. It was a moving experience to glimpse the opening of a new field in West China years ago and to see how faithfulness and sacrifice have opened the way for unprecedented contributions to the life of China today.

Other concerned Friends present at Yearly Meeting were Sylvester and May Jones, Willard O. and Caroline Trueblood, James C. Fiske, Grace Clark, Hannah Worthington, and Willard and

Christina Jones, the latter being workers among the Indians in Oklahoma.

Evangelism and missions are the center of concern for Kansas Yearly Meeting. Walter R. Williams gave an evangelistic message each evening in addition to leading a Bible expository hour each morning. The Mission Board, of which Edgar N. Roberts is chairman, presented its reports on the work at the Friends African Gospel Mission, which is in the Kansas field. The mission budget of \$7,800 more than equals the amount raised for all the rest of the budget. Of the general budget, \$1,000 is allocated to the Evangelistic and Church Extension Board. Richard L. Wiles was again chosen as General Superintendent.

The Civilian Public Service program is another subject receiving increased attention. A special C.P.S. Committee was established with Charles Beals, President of Friends Bible College at Haviland, as chairman. The Yearly Meeting's interest in the Quaker peace testimony is concerned with the religious basis of the testimony and with the C.P.S. camps which are for the religious conscientious objectors. Sylvester Jones' presence was particularly helpful in enlarging the Yearly Meeting's vision of the C.P.S. program. Two evening meetings were arranged by the Peace and Service Committee in addition to the time on the regular program. Five boys from Kansas Yearly Meeting are now in C. P. S. camp: at Merom, Indiana, are Arthur Chance, Preston and Emmett McCracken, Wayne Dunn and Herbert Hadley. Since none could attend the sessions, they sent a message which was read in the meeting, and of which mimeographed copies were made available for use in the local meetings.

The report of President W. A. Young on the condition and objectives of Friends University introduced an outstanding session of the Yearly Meeting. Numerous students also contributed to this report. The Singing Quakers gave some beautiful sacred choral numbers. The president of the College Board, Daniel W. Binford, is also treasurer of the Yearly Meeting.

As in other years, the weekend was the time of especial activity among young Friends. Nearly three hundred persons, some young only in spirit, were present at the C.E. banquet on Saturday evening, at which Cecil E. Hinshaw, of the Biblical Department of Friends University, spoke on "Launching Out." Roy Clark

was again made head of the Yearly Meeting's Christian Endeavor Union. At the Saturday afternoon session, Etta Berry and Lawrence Moore, both Seniors at Friends, told of their summer's work, the former in a peace group in Ohio and the latter in a Friends work camp in Puerto Rico. Their reports were heard with great interest.

Among those included in the memorial service were Mark Reeve, who had devoted his last years to the development of the museum at Friends University, doing most of the finishing of the rooms and cases himself; Estella Garrison, pastor and for many years Recording Clerk of the Meeting on Ministry and Oversight of Kansas Yearly Meeting; and Gertrude Hadley of North Branch, Kansas, formerly a missionary to Alaska. The passing of these and other dear Friends makes a loss to the Yearly Meeting which can be met only by a deeper devotion from those who remain.

As so often happens in Yearly Meeting sessions, a theme developed and grew as the session progressed. It emerged from the spirit of the group. On the first day, a former member of the Yearly Meeting sounded the note for the great need for humility and tenderness of heart. In the expository hour, Walter Williams developed this into a theme. The visiting missionaries contributed their parts, as they evinced the power of the spirit in the service of God. Sylvester Jones contributed to this thought as he showed the searching of heart that makes a conscientious objector and the responsibility laid upon us as Friends to use the opportunity before us. In the session given to Friends University, this sense of humility and the need for mutual understanding was deepened. Willard O. Trueblood's Sunday morning message led the congregation into a fresh appreciation of the Quaker emphasis upon reality rather than upon symbols, and Francis Jones, chairman of the Evangelistic and Church Extension Board, moved the whole group as he rose in meeting to say that this was a sound doctrine, and timely to the needs of Kansas Yearly Meeting. The culmination came in the closing message by Walter Williams when he plead with Friends lest through "un-Christian social conduct, unethical methods and by a lukewarm religious life" we fail to live the positive expression of that way of life which Christ exemplified. So the Yearly Meeting ended in heart-searching humility, tenderness for one another and in high resolve to be faithful to the spirit and testimony of Christ.

"Hold out as long as you can and you will find that it is always possible to hold on a little longer."

EXPLORING THE SOCIAL ORDER SETUP

Five Years Meeting Conference Is Held at Quaker Hill to Discuss Various Aspects

When Friends of the Five Years Meeting gathered in Richmond in October, 1940, a deep concern was felt for reaching the underlying causes of the world's distress by means of a constructive testimony affecting the very bases of this distress. The immediate expression of this concern came through the Five Years Meeting's authorization of the establishment of a Committee on the Social Order and the appointment of members thereon. The membership of this Exploratory Committee on the Social Order consists of Errol T. Elliott, chairman, C. Clayton Terrell, Estella C. Kelsey, Edward Nusbaum, Martha Dilks and Stanley Hamilton, as appointed by the Executive Committee of the Five Years Meeting. Occasional meetings have been held in the past months, culminating in a general meeting held at Quaker Hill, Richmond, Indiana, on October 26 and 27.

At this time, about fifty Friends gathered to discover how their concern for the Social Order might become an active concern. The thinking of Mid-West Friends was greatly implemented by the presence of Clarence E. Pickett and Homer L. Morris of the A. F. S. C. and by Bernard G. Waring and David S. Richie, members of the Social Order Committee of Philadelphia Yearly Meeting.

On Sunday evening, Friends considered "The Social Order and the Peace Testimony." Clarence E. Pickett opened the discussion by showing the unequal distribution of food, clothing and shelter which brings about the antagonism so largely responsible for conflict situations, leading directly to international war. The motivation behind that distribution is the outward manifestation of our way of life; as Friends we must be keen in our search for a pattern of living which will build a world structure that can be peacefully perpetuated.

Walter C. Woodward then challenged Friends to summon the will and the courage to act upon the knowledge of our convictions, saying that we must think in terms of supplanting a competitive order with a cooperative one which stresses the spiritual value of personality and integrates the personal and communal life. Alvin T. Coate urged us to remember the interdependence of the problems of peace with all economic

and social problems as we seek a vital, contemporary religion.

Among others who participated in the evening's discussion were Mildred Jensen Loomis of Brookville, Ohio, and Raymond Stites, Professor of English at Antioch College. Considerable thought was given to the effectiveness of subsistence living in finding a basic economy available to the masses. Subsistence living was defined as a continuous, independent existence—a well-rounded pattern that fits the human being.

Monday morning's discussion centered around "Friendly Methods in Social Change." Bernard Waring spoke of the experiences of the Philadelphia group in bringing together labor leaders and union members with their employers and manufacturers; also of the business problems group, in which project sharing schemes have been so successfully effected.

David Richie told of the week-end work camps held in and near Philadelphia during the winter months. Within the groups are Friends, Catholics, Jews, Mennonites, Brethren and others concerned. The initial project was the clearance of a Negro section in North Philadelphia, followed later by a project on a farm outside the city. This year a new work with a Philadelphia nursery school is getting under way. These camps are open to all persons and are especially planned for those who work regularly and for students who cannot attend summer work camps.

Ernest A. Wildman spoke of the role of science in helping us obtain the things we believe worthwhile. He urged us to think in terms of the present program in which we are so deeply involved rather than to try to replace it with an entirely new and perhaps impractical one. For all of us now, he said, democracy is the most effective instrument we know for bringing about the growth and development of human beings.

The well-rounded educational value of farming as socially useful and construc-

tive was emphasized by Stanley Hamilton. Homer Morris urged our careful consideration of procedure methods in those areas of conflict where there is honest difference of opinion. Many Friends voiced the concern that the education of our young people be more deftly guided, through discovering capacities and releasing them in the direction where they ought to go.

Some general consideration was given the possibilities of restoring land to tenant farmers and discovering ways of raising the economic level of farming communities.

In the session on Monday afternoon, Clarence Pickett reported on the experiments in Denmark, where a great portion of the farms are controlled by the government and operated collectively. He reminded those present that the definite trend in this country, also, is toward eventual government control of the land. If prudently handled a return to the land will bring a revival of communal life.

Throughout the considerations the concern for finding the local problem, and stemming from it, was foremost in the minds of Friends. This was coupled with specific concerns that the needs of the rural communities shall be first considered, and that the close alliance of any program with and through our local meetings must be especially emphasized. Any work that is undertaken will be an educational and socially useful work for members of the community and of the meeting together. Through this means it is hoped for a spiritual, intellectual and physical rehabilitation in these communities which are to be served.

The Exploratory Committee met during and following the sessions to draw together and interpret the trend of the general meeting. They expressed the feeling of all in planning future conferences on the Social Order relative to the different areas of living. To carry forward into specific action this first conference on rural life, a sub-committee consisting of Stanley Hamilton, Clayton Terrell and Lynn Rohrbough was named, this group to coopt others among Friends and also the assistance of Brethren and Mennonites. Another conference in the near future is planned relating to a just and durable peace, in cooperation it is hoped, with the Federal Council of Churches Commission on this important subject. Brethren, Mennonites and others interested will be invited to participate. The concern for a conference on industrial problems is also prominent in the planning of the committee.

UNSCATHED

How carelessly they said, "Unscathed!"
Because he had no wound to chronicle,
They exclaimed, "What luck!" unmindful

That the artisan of war had coldly lathed
His soul to shapes grotesque.

They might have seen a ghastly arabesque

Of crosses, uniformly bathed
In red, within the sanctum of his eyes.
What shrinking his, in pale surprise,
Each time they said, "Unscathed!"

FRANK CHEAVENS.

Victoria, Texas.

MILDRED HOLMES.

How All Things Worked Together

By Edwin Bronner

HE WALKED into the Ranger Station in Springville, California, told them that he represented the California Yearly Meeting of Friends, and said that he was looking for a site for a summer conference grounds.

The head ranger looked at his companion in wonderment, and the stranger tried to think of what it was he had said that surprised them so. He started

couldn't continue, but just when the fourteen-inch logs were being raised to support the dining hall roof, a construction foreman for a large oil firm in Southern California came into camp to help. Later, when someone was needed to build the fireplace, an expert mason decided to spend his vacation at Quaker Meadow. These are only a few examples of the providential guidance which has

aided in the building of this project.

This past summer two additional lodges and an administration building were constructed, which finished the present building program. Nine camps were held this year at Quaker Meadow. The men's Extension Movement held two week-end camps to open and close the grounds, the young married people of California held a conference over the Fourth of July, and there were six other groups. For the first

time, an outside organization used the grounds when one of the Northern California Methodist Youth Institutes was held there. Emphasis was placed upon the four Christian Endeavor camps held during the summer, under the direction of the California Friends Christian Endeavor Executive, with a camp director, camp leaders, and young representatives acting as a governing council. About 300 young people attended the camps.

Besides the classes in the morning, there was organized some voluntary recreation in the afternoon, which included a hike to a fire lookout located nearby, and hikes to the Sequoia Big Trees which were just a few hundred yards from camp.

The Christian Endeavorers have made it a policy to have all the Yearly Meeting pastors at one or another of the four camps, and the ministers and their wives were entertained by the young people.

Each day was fin-

ished with a fellowship time around the campfire, and an evening worship service in the dining hall, when many made decisions for Christ.

This year the Refugee Committee, a division of the Pacific Coast Branch of the American Friends Service Committee, held a camp for European refugee children. About seventy children and refugee leaders attended, together with thirty Americans also in camp. The purpose was to help the refugees to become accustomed to Americanism, and American customs. The leaders conducted hikes, handicraft classes, and other helpful features. Each morning a worship service was held which would be acceptable to Protestant, Catholic and Jew alike, as all were in camp together.

The camp is run on a cooperative basis, and the cook is the only paid person on the grounds. The campers do their own dishes, serve themselves, and keep the lodges clean.

Plans are already being made for next year when a conference for junior age children will be held; also a family camp, in addition to the ones which met at Quaker Meadow this summer.

NEW MISSION PROGRAMS AVAILABLE

"Material for Ten Short Programs" is a new publication of our mission Board. It is planned to provide interesting information about the work in the mission fields of the Five Years Meeting, in the form of brief ten-minute programs for use in opening or closing exercises on monthly Mission Sundays. While they were written with the general assembly of all age groups in mind, the programs can also be adapted to special departments. The price of the set of ten programs is ten cents. Address, American Friends Board of Missions, Richmond, Indiana.



GIRLS' HOSTEL

to question the ranger, and the government man interrupted him: "Do you know what we are doing here on this map?" he asked. The Friend said that of course he had no idea. Mr. Stevenson, the ranger, replied: "We were at this minute setting aside certain sites in the Sequoia National Forest for such a project as yours."

Thus began the work which has surely been divinely led and which has resulted in Quaker Meadow Camp in the high Sierras. Investigation began that summer, and in the following year, 1939, construction began which today is worth more than \$10,000, half of which is represented by donated labor.

During the first summer, a great deal of work was done on the dam for the lake and on the roads to camp; also the first lodge was completed. In September of that year, Joe Kirk, a home missionary in Northern California, brought in his portable sawmill and a small crew of men sawed out 40,000 feet of lumber, enough for the dining hall, another lodge and for the shower-house and tool room.

Men came in early the following summer and constructed the above named buildings. Three camps were held that year.

It seemed at times that the work



SIDE OF DINING HALL

QUAKER LIBRARIANS HOLD CONFERENCE

Over seventy Quaker librarians and others interested in the problems touching Quaker collections met together for a conference on the afternoon and evening of October 23. The conference, sponsored by the Philadelphia Bibliographical Center, an organization to promote cooperation among libraries, was held at the Center's headquarters on the campus of the University of Pennsylvania.

In addition to representatives of Quaker collections in the Philadelphia area, the following persons from other Quaker centers were present: Henry J. Cadbury and T. Franklin Currier, Harvard University; Donald K. Wing, Yale University; Gerald D. MacDonald, New York Public Library; John Cox, Jr., the New York depository for meeting records; Harlow Lindley, Ohio State Archaeological and Historical Society; Sarah Geist, Earlham College; Dorothy Gilbert and Katherine C. Ricks, Guilford College; and Ruth K. Nuernberger, Duke University. The thoughts of such a gathering naturally turned to Friends' Reference Library in London, housing the oldest and largest Quaker collection in the world, and greetings were sent to John L. Nickalls, the librarian.

After the conference was convened by Charles F. Jenkins of Philadelphia, and a cordial welcome was extended by Anna C. Brinton of Pendle Hill, Henry J. Cadbury delivered an address on Quaker libraries and cooperation among them with a view to promoting and aiding research in Quaker history. Among projects suggested by him were indexes to Friends' periodicals; catalogs of manuscript diaries and letters of prominent Friends; and a biographical dictionary of Quakers, a work already in the minds of English Friends. The latter part of Henry Cadbury's address was devoted to the subject of a union library catalog listing all the holdings of all Quaker collections in one place, thus facilitating the location of material by research students. The discussion which followed centered about this proposal and a committee was appointed to consider plans for carrying it out.

The evening session opened with Charles B. Shaw, Librarian of the of the Swarthmore College Library, presiding. The problems connected with the acquisition of material in a Quaker library were graphically described by Thomas E. Drake, Curator of the Quaker Collection at Haverford College. He dealt with the difficulties of procuring such ephemeral material as the mimeographed news letters of various meetings and the publications of the Civilian Public Service Camps. He also intro-

duced the question of the proper disposition of numerous duplicate copies of Quaker books. It was suggested that a central clearing house be established to handle duplicate material and a committee was appointed to investigate ways of putting this idea into action.

Frederick B. Tolles, Librarian of the Friends Historical Library of Swarthmore College, spoke on the duties and responsibilities of a custodian of meeting records. John Cox, Jr., told of the meeting record depository in New York, and Harlow Lindley described the situation as regards meeting records in Ohio and Indiana.

One concrete result of the conference was the appointment of the two committees mentioned above. But perhaps its chief value lay in the opportunity which it provided for Quaker librarians to become personally acquainted with one another and to exchange views on common problems, thus opening up possibilities of greater service to Quaker research through cooperation.

NEW EDITION OF FRIENDS HANDBOOK ISSUED

The 1941 edition of the Handbook of the Religious Society of Friends is just off the press and ready for sale. The Handbook contains a diagram showing the distribution of membership throughout the world, estimated at 164,209. In the United States and Canada there are 115,201 members. The statistics give the membership of each of the fifty-four Yearly Meetings or groups in the Society of Friends.

Fifty-three Friends periodicals are listed as well as the chief Friends' Reference Libraries and bookshops. Over forty Friends Centers are included with the addresses of key persons. The 450 Schools under the care and supervision of Friends are listed, first by Yearly Meeting affiliation and then by countries.

One of the new features of the Handbook is the brief historical account given for each Yearly Meeting. These accounts of approximately four hundred words each give a helpful interpretation of the various groups of Friends in all parts of the world.

This issue of the Handbook was prepared by the Friends World Committee for Consultation and can be secured from 20 S. 12th Street, Philadelphia, Pa., or from Friends Bookstores. The price is thirty-five cents a single copy, thirty cents each for lots of ten, and twenty-five cents per copy in lots of one hundred.

"God is not to be thought of as our air-raid shelter but as our home, our dwelling-place, our habitual environment."

WM. PENN COLLEGE FREE OF MORTGAGE DEBT

Preparations are now in vigorous progress toward the legal elimination of the mortgage indebtedness on the campus and buildings of William Penn College. This by action of the Board of Trustees at a meeting held on 18th of October, the very eve of the anniversary of the birth of William Penn on October 14, 1644. At that time the President of the College and the Field Secretary reviewed the amounts cancelled, the cash subscriptions received and the probable balance necessary to completely eliminate this indebtedness. Twenty-four men and women of the Board added to their other subscriptions already made and already paid, and as individuals underwrote the entire balance. As soon as certain settlements can be cared for and some adjustments made, the mortgage now in the hands of a legally appointed trustee will be turned over to the Trustees of the College.

The story of what has been termed the mortgage indebtedness on William Penn College runs far back in the history of the institution. On the morning of May 27, 1916, a disastrous fire swept from the old campus all that was of material value of the building first occupied by Penn College in 1872, with the two substantial additions erected and dedicated in subsequent years.

The shock of this great loss, with the despair which attended it, was presently followed by a faith which was none other than heroic. The College had come into possession of a beautiful tract of land, the present campus, by the generosity of Charles and Albert Johnson, of Lynnville. The people of Oskaloosa, together with many other loyal friends of the old College, visualized a new campus with new buildings and new equipment. Money was provided and reconstruction began. The World War was on and costs of material and labor seemed prohibitive. Courage and enthusiasm may have exceeded wisdom. An enormous indebtedness occurred. Mr. John H. Cownie of Des Moines was willing to make a substantial loan which was not sufficient to prevent a large mechanic's lien. This lien was cared for in 1919 by a campaign among Friends in Iowa Yearly Meeting, resulting in \$100,000.

This did not contemplate the "Cownie Note" which was for \$65,000 and for an extended time. Interest was paid and some portion of the principal but when the last of it, \$40,000, was due and must be paid, a serious financial depression spread over the entire nation, heavier perhaps in agricultural areas. Some hopelessly talked about selling the college buildings and grounds and giving up the educational ideals. Others were

undaunted. A very small company purchased the account by paying in full the remainder of the note and taking over the mortgage. This was an investment of \$40,000. Since that time while interest has accumulated, there has been some willingness both to cancel a part of the interest, and with many persons holding notes, to cancel the notes as well until in the past four years there has been an encouraging decrease in this mortgage indebtedness.

During the recent years, many difficult problems have been met in the way of old notes and accounts, in the clearing of judgments against Penn College, and now with the complete elimination of this mortgage indebtedness, William Penn College will hold free from all incumbrance the beautiful campus, and the substantial and imposing buildings, conservatively valued at \$400,000.

SOME OCTOBER EVENTS AT NEW YORK CENTER

On October 10, Leonard S. Kenworthy spoke to a large audience of Center members and their friends about the work of the Service Committee in Germany. He spoke of the privilege and responsibility of keeping Friendly bridges open as long as we can; and the real need of the small but earnest group of Friends in Germany to be reminded of the fellowship with groups in other countries. The audience was particularly interested in Leonard's statement that the German people have not forgotten Quaker feeding and friendliness in the last war.

The October reception for New Americans which is held the third Friday evening of each month at the New York Friends Center was combined this month with a reception for Anna L. Curtis who has been a friend of every refugee who has come to the Center, who has taught English to new arrivals, and helped many to feel at home in this new country. The reception was specifically in honor of Anna Curtis' new book, "Stories of the Underground Railway," which has just been published. The Colonel Young Centennial Choir sang Negro spirituals as a part of the evening's entertainment.

On the week-end of October 18 and 19, members of the Wider Quaker Fellowship held their first get-together and business meeting under the auspices of the Center. Leslie D. Shaffer came up from Philadelphia to take charge of the business meeting on Saturday afternoon, which was attended by about seventy-five members of the Fellowship, very few of whom had ever met or even seen their fellow members in the Metropolitan area. This meeting was followed by a dinner at the Fifteenth Street Meetinghouse; and in the evening, S. Archibald Smith, Principal of Friends Seminary, spoke on "The Religion of the Spirit."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ON GROWING UP

And Jesus increased both in wisdom and in stature, and with favor with God and man. LUKE 2:52.

* * * *

I felt so young, so strong, so sure of God.

E. B. BROWNING.

* * * *

There is a feeling of Eternity in youth which makes us amends for everything. To be young is to be one of the Immortals.

WM. HAZLITT.

* * * *

Young men are fitter to invent than to judge; fitter for execution than for counsel; and fitter for new projects than for settled business.

FRANCIS BACON.

* * * *

I confess to pride in this coming generation. You are working out your own salvation; you are more in love with life; you play with fire openly, where we did in secret; and fewer of you are burned!

FRANKLIN D. ROOSEVELT.

* * * *

Every period of life has its peculiar temptations and dangers. But youth is the time when we are the most likely to be ensnared. This, preeminently, is the forming, fixing period, the spring season of disposition and habit; and it is during this season, more than any other, that the character assumes its permanent shape and color.

J. HAWES.

* * * *

In a word, the average boy is profoundly religious. . . He may easily be

HOVERING WINGS

When you are tired of life's hard road,
And wish you might rest and drop the load,

Tired and weary of pricks and stings,
Listen, and look for the hovering wings.

Hovering wings, ever they bring
Rest to the weary and peace to the soul;
Hark to the song in the heart that sings
When you discover the hovering wings.

Rest for the weary and peace to the soul,
Wait for the blessings that over you roll;

Peace to the heart, with gladness it sings,
When you discover the hovering wings.

NINA PRIDE HOAG.

Minneapolis, Minnesota.

turned against religion by unwise treatment, but if the atmosphere about him is right, he will come into a religious life as naturally as he comes into the other great inheritances of the race.

RUFUS M. JONES.

* * * *

If boys are better than they seem to be, they are also much more difficult to understand than is generally believed, and their lives are in more unstable equilibrium. The parents' responsibility is most assuredly a solemn one, for in the days of boyhood the invisible structure of a self is being silently woven, and the social environment is a tremendous factor in the final product.

RUFUS M. JONES.

* * * *

Always remember that greed and meanness keep out the sun and the wind of God. Remember too that another man's "I" is just as important to him as your own "I" is to you, and that your own interests and his are bound up together in God's keeping. . . Don't hoard (youth); don't profane it; pour it out at the feet of Christ—who is wherever a wrong is to be righted, or a heavy burden shared, or a dull task accepted for the sake of love or gratitude. On that path, you may make no fortune, but, though you live to ninety, you will keep, with God's help, the spirit and the fragrance of youth.

MAY KENDALL.

* * * *

What does growing up mean? You are not really an adult, you are not grown up, until you have learned how to live with your family as an independent adult; until you are able to get along with people, which includes boys and perhaps a husband; until you have adjusted yourself to being with or without a job; and until you have established your relationship to the world by unifying your life according to some guiding ideas which you have made your own. All this cannot take place all at one time. Growing up is a gradual process.

RUTH FEDDER.

* * * *

O Thou who art heroic love, keep alive in our heart that adventurous spirit, which makes men scorn the way of safety, so that Thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. Amen.

A NEW PRAYER BOOK.

"Nothing lies beyond the reach of prayer except that which lies outside the will of God."

UNION STREET FRIENDS GREET NEW LEADERS

Following the resignation of Russell E. Rees as pastor of the Union Street Meeting in Kokomo, Indiana, last March, the meeting was without a regular minister until September 1. Visiting pastors filled the pulpit each Sunday during that time.

During the summer months the parsonage was completely renovated. All inside woodwork was refinished, rooms were papered, new hardwood floors laid, the garage was remodeled and the furnace rebuilt, and painting was done on both the inside and outside of the garage and house. Altogether, some \$500 in cash was spent besides the material and labor donated by various members of the congregation.

On September 1, came Murray C. Johnson and Savilla P. Johnson with their son Ira from Greensboro, North Carolina, where for several years Murray C. Johnson had been Executive Secretary of North Carolina Yearly Meeting, and Savilla Johnson had been President of the Yearly Meeting Woman's Missionary Union. The meeting was indeed happy over the coming of these good Friends to lead us.

On September 22 the new minister and his family held open house at the parsonage, which was attended by approximately 125 people. On the following Sunday installation services were held for the more than sixty officers and teachers of the Bible School.

The meeting held a reception for the Johnsons on October 9, which was attended by 150 people. Greetings were extended by representatives from all departments of the Bible School, after which Rev. Perry D. Avery, of the Congregational-Christian Church, spoke on behalf of the Kokomo Ministerial Association. Greetings from the Quarterly Meeting and Yearly Meeting were extended by the Clerk, Oscar Farmer, and the Superintendent, Fredric E. Carter, respectively, while letters of welcome were read from Albert L. Copeland, Western Yearly Meeting Clerk, and Walter C. Woodward, Secretary of the Executive Committee of the five years Meeting. Susan Baldwin served as master of ceremonies for the occasion, and special music was given throughout the evening by a string ensemble. Barclay D. Morris guided the devotional period, and appreciative responses were made by Savilla and Murray Johnson. The social hour was enjoyed, with refreshments from a tea table attractive with dirylite service and crystal. This reception was in charge of the Social Committee of the church.

The Bible School Rally Day on October 12 was combined with the morn-

ing meeting for worship, to which 433 people came. Since coming to Kokomo Murray and Savilla Johnson have made a great many personal and family calls besides their many visits in the homes of sick persons and at the hospital.

The Missionary Society is sponsoring a School of Missions for the Sunday evenings between October 26 and November 16. Beginning at 5:30 with a devotional period, the illustrated study of one of our mission fields follows. At 6:30, all adjourn to the basement for light refreshments and a fellowship hour, reassembling in the auditorium at 7:30 for the principal address. At the first evening, Africa was the discussion subject, ably presented by Susan Baldwin, while L. Herbert Reynolds, pastor at Amboy, Indiana, spoke on "Lost Horizons." On November 2, a study of the Tennessee mountain stations was made, with the evening address by Helen Stone on "The Migrant Worker." Topics for November 9 and 16 will be on the Indian work and work in Cuba, respectively, with Elmer Brown and John J. Haramy as speakers for those evenings.

AS THE WORK PROGRESSES AT INDIANAPOLIS

The Thursday night church suppers at First Friends in Indianapolis are very well attended, and considerable interest has been shown in the programs. At the October 23 meeting, the Peace and Service Committee arranged for Homer L. Morris, Secretary of the Social-Industrial Section of the American Friends Service Committee, to meet with the group and speak of his experiences in relief work.

The attendance at the Sunday morning meetings shows an appreciable increase. Some eighty-eight new members have joined the meeting during the past year.

During October, Christian Education Month was observed, with the topics of Leadership Education, Christian Home Life, and Children's, Young People's and Adults' Work emphasized on given Sundays.

Mildred Hinshaw is starting her second year as Director of Christian Education. The evident results are proof of the fine work she is doing. Mary Parsons, the daughter of Lewis B. and Alice Sanders Wright, is serving as Church Secretary.

Rufus M. Jones, Chairman of the American Friends Service Committee, will be with First Friends during the program arranged for the week-end of November 13-16.

Education to be truly good and socially useful must be fundamentally religious."

FRIENDS ARE INCREASING AT GEORGE SCHOOL

It is a cause of great satisfaction to the Committee on George School to note the increasing number of Friends' children who attend the school. In each of the last four years, the increment has been quite regular. Two years ago, the number which was reached equalled the highest previous record, and last year and this the mark has been passed each time until now there are 224 children of Friends in attendance.

The school opened in 1893 with 128 Friends' children. In two years this number increased to 172. There were later peaks of 199 in 1908, 198 in 1914, and 204 in 1931. The smallest number was 127 in 1921. It is interesting that there are sudden but unexplainable surges of Friends' applications for either boys or girls in a particular year. Last year, forty-nine of the sixty-five new boys were Friends. This year, fifty of the seventy-four new girls are in that category. The numbers of non-Friends who could be accepted as boarders in each of those cases was a small fraction of the applications received.

Situations like those mentioned have made it necessary for the George School Committee to decide that the enrollment cannot be held open for Friends' applications after Fifth Month first of each year. At that time, all places are filled and later applications from Friends are placed on the waiting list if they are for either of the two lower classes (ninth or tenth grades).

Undoubtedly the increase in the number of students who are Friends is due partly to upswing in membership in the Society of Friends. It can likewise be explained by the larger number of new meetings being established. Friends camps are also a factor because children from various neighborhoods who become acquainted in camp often want to go to school together. The decreased birth rate in the general population from 1932 to 1938 has hardly affected secondary schools in the upper age groups as yet. The economic conditions which brought about the decreased birth rate probably explain the reduction in the number of Friends' children who were students at George School from the high point of 204 in 1931 to 175 in 1937. Improvement in these conditions is also likely to be a factor in the increase which has been constant since 1937. Conditions which affect the general public are not necessarily responsible for the results in the comparatively small group in the population from which our Friends children come, but surmises are interesting to those who are responsible for the administration of Friends schools.

WILLIAM EVES, 3RD.

LIVE TOPIC OFFERED FOR CHICAGO CONFERENCE

"The Conscientious Objector in the Second World War" is the live topic which will bring head of Selective Service, Brig. Gen. Lewis B. Hershey and other national figures to Chicago, November 15. The occasion will be an all-day conference on the C. O. at the Olivet Institute Church, 1441 Cleveland Avenue.

In an attempt to survey objectively the entire C. O. question for American citizens of differing viewpoints, the conference will center much attention on Civilian Public Service, the camps for conscientious objectors set up under the Selective Service Act. Other topics include: Civilian Public Service in Action; the Churches and the Conscientious Objector; and the Larger Responsibilities and Hopes of Civilian Public Service.

Interpreting the national aspect of the question will be: Paul Comly French, Washington, D. C., Secretary of the National Service Board for Religious Objectors; R. H. Muser, Regional Conservator of the Soil Conservation Service; Charles F. Boss, Chicago, Secretary of the Methodist World Peace Commission; M. R. Zigler, Elgin, Illinois, Brethren Service Committee; Henry A. Fast, Newton, Kansas, Mennonite Central Committee; and Thomas E. Jones, Philadelphia, American Friends Service Committee.

Leaders of Civilian Public Service Camps to appear on the program will be: Claude Shotts, Merom, Indiana; Paul Bowman, Lagro, Indiana; Tarrt Bell, Magnolia, Arkansas; and Albert Gaedert, Colorado Springs, Colorado.

Albert W. Palmer, President of Chicago Theological Seminary, will speak Saturday afternoon on "The Churches and the C. O."

Sponsoring organizations include: Conscientious Objectors Information and Service Bureau, American Friends Service Committee, Brethren Service Committee, Seventh Day Adventists, Methodist Youth Peace Commission, Mennonite Student Fellowship, and the Fellowship of Reconciliation. Further information may be received from Don E. Smucker, Secretary, room 406-E, 740 Rush Street, Chicago.

"I look upon the conference as a superb demonstration of democracy," Don Smucker states, "for if on the brink of war American citizens are willing to discuss the rights and responsibilities of a minority it means that they are able to draw on their deepest convictions regarding the sacredness of human personality. I also believe that the reports on the Civilian Public Service camps may well be of permanent value in pointing toward a new kind of creative pio-

neering in terms of soil conservation, and many other areas of human and material need."

The conference sessions are open to anyone interested in the situation faced by the men with religious scruples against military duty in the United States today.

A PEACE STUDY OUTLINE A SYMPOSIUM

"Problems of Applied Pacifism" is the title of the new Peace Study Outline prepared by the American Section of the Friends World Committee for Consultation. The Commission of thirty-five representative Friends, which prepared the outline, has arranged the subject matter in four parts dealing with the individual, the home community, the world community and a look into the future. Each part has two or more sections so there is a total of twelve studies for discussion groups. Each section concludes with a list of questions and a helpful bibliography. Adult Sunday School classes and forums, and young people's discussion groups, as well as peace and service groups, will find this a helpful study guide and outline. Copies can be secured at twenty cents per copy from the Friends World Committee, 20 South 12th Street, Philadelphia, Pa.

The religious basis of our testimony against war, with its historical background, is presented in the introduction and suggests some reasons why Friends have generally increased in spirituality and outward activity since the World War.

In part one the discussion concerning the individual calls upon us to deal with "the enemy within" ourselves with the same patience and compassion with which we treat the outward enemy. The conflicting loyalties confronting the Conscientious Objector are brought into consideration as the individual considers his responsibility to the community.

Part two, considering our community problems of unemployment, inequalities of income and general insecurity, refers to a charter for democracy for the Twentieth Century in terms of, "security without slavery; freedom without poverty, and progress without violence."

Part three is a study of Quakerism and the World Community, depicting ways in which our relief work contributes to peace living and peace making.

Part four directs our attention to the future and the possibilities of education and political change that will create a better world.

Groups using this Study Outline are encouraged to send the results of their study to the World Committee for further use. We hope all will make this effort.

LYNN GROVE QUARTER IN AUTUMN SESSION

The annual fall sessions of Lynn Grove Quarterly Meeting were held October 18 and 19 at the Friends Meeting-house east of Newton, Iowa, at which time representatives and members from all meetings of the Quarter were present.

Anna Albery served as Clerk of the Meeting on Ministry and Oversight in the absence of Thomas Brown. Richard R. Newby led the devotional period preceding his message. After some discussion, Friends united in committing themselves in saving lives in other parts of the world during this time of war. A communication to this effect is to be sent to all Monthly Meetings in this quarter.

In the Saturday morning meeting for worship, Richard Newby spoke, using as a basis the King James', the American Revised and Moffatt's translations of the closing chapter of Romans.

At the Woman's Missionary Meeting in the afternoon, Della Day was elected president and Jessie Davis secretary. This devotional period was guided by Gertrude Davis and Blanch Conover.

In the afternoon business session, Evelyn Bowen, Clerk of the Quarterly Meeting, brought a timely and challenging message. Reports from the representatives to the Yearly Meeting were heard. Paul Barnett cited the aims of the Yearly Meeting departments, urging an increased effort on the part of all to accomplish those aims.

Richard Newby again spoke in the Sunday morning meeting. During the afternoon session, devoted to the Department of Missions, Irene Hoskins, daughter of Alvin Hoskins, former pastor of Center Meeting, spoke on Indian problems. She has worked among the Oklahoma, New York and South Dakota Indians, and is well qualified to speak of mission problems and methods used in this work.

The Young Friends met Sunday evening, with Alice Barnett in charge. The discussion on "What the Church Means to Me" proved both interesting and helpful as young people from the various meetings participated wholeheartedly. An executive committee consisting of Mary Jean Day, Alice Ratcliff, Roy Moore, and Kenneth Ratcliff was elected to cooperate with the superintendent in planning quarterly rallies.

The women of Center Meeting served dinner during both days of the sessions in the church dining room, where autumn garden flowers tastefully decorated the tables.

V. W.

QUAKERDOM • AT • LARGE

A blithe young spirit in the person of Mary Nichols Cox Carter, of Lynn, Indiana, pleased us with a cheery call the other day. Recorded at the tender age of fifteen years, she has a record of sixty-six years in the ministry. And the climb up the steep, winding stairs to our sanctum didn't bother her a bit.

* * * *

Kenneth Lee, in writing from the Friends Center in Shanghai, says: "I should mention our last meeting for worship, at which there were eight nationalities represented among thirty people: Japanese, Chinese, German, Aryan and non-Aryan, Austrian, Russian, Irish, American and English. It was a good meeting."

* * * *

Mabel C. Bailey and Jeannette Purdy, members of a Hartford, Connecticut, women's auto party, evidently acting out a temporary emancipation proclamation by a western trip on their own, spent a few days in Richmond last week with friends and relatives. We appreciate greeting Mabel Bailey at the Friends Central Offices.

* * * *

Gilbert and Minnie Bowles, now resident in Honolulu following their recent retirement from their work in Japan, are being invited to attend the sessions of Philadelphia Yearly Meeting early in the year and to spend some time in this country. It is hoped that on their way to the Atlantic Seaboard they may visit Friends across the United States.

* * * *

It will be good news to his many friends that following an extended period of invalidism, Garfield V. Cox has been able to resume full time teaching this fall in the University of Chicago. Jeannette Cox is General Chairman of the Parent-Teachers' Association at the University High School, while daughter Phyllis is chairman of the Service Committee at the High School.

* * * *

A. Willard and Christina Jones are located at Chilocco, Oklahoma, where Willard is Director of the Department of Religious Work in Chilocco Indian Agricultural School. The latter is maintained under the auspices of the Home Missions Council of North America. Willard Jones writes that they are having a very happy experience in their new relationships there.

* * * *

Kathryn Turney Garten, a widely known book reviewer of Indiana, has

recently become a member of the First Friends Meeting of Indianapolis. She is giving a series of book reviews, the proceeds of which go to the support of the program of the A. F. S. C. Kathryn Turney Garten and her sister are giving of their time and talent in a very full way to this cause.

* * * *

Friends figured prominently in the Indiana State Conference on Social Work held in Indianapolis last week. Among them were Ralph W. Collins of Indianapolis and Ruth Burdsall Koehring of Richmond, President and Treasurer, respectively, of the Indiana Federation of Social Work Clubs. Ruth Koehring is Acting Chairman of the Wayne County Department of Public Welfare.

* * * *

Wilmington College authorities are developing the newly-acquired land adjoining the campus into an experimental farm and arboretum. The fifty-acre tract has been marked into plots and fields to suit the needs of the institution. Dr. O. F. Boyd will have charge of the experimental plots which he plans to use this year for the testing of different varieties of wheat common to Ohio. The arboretum will be under the management of Dr. Frank Hazard.

NEWS OF OUR MEETINGS

Erna Nixon is serving the Friends meeting at Knoxville, Tennessee, as pastor pro tem, having gone to Knoxville from Friendsville, where her husband, Frederick F. Nixon, is serving as pastor.

* * * *

Franklin and Lillian Chant, who have been serving for the past two years in our home mission field in East Tennessee, have accepted a call to become pastors of the Xenia, Ohio, Meeting in Wil-

WHEN QUAKERS MEET

Greater even than the summer's beauty
Is the gentle spirit of concern.
Call it love, or call it sense of duty,
All its roots are deep and make it burn.

Like an exquisite, mysterious flower.
And the humble only comprehend
In their silent way the living power
That makes strangers call each other
"Friend."

GERHARD FRIEDRICH.
Guilford College, North Carolina.

mington Yearly Meeting and are assuming their new duties this month.

* * * *

As part of the Christian Advance program, Friends at Woonsocket, Rhode Island, are holding a series of evening meetings from November 4-9. James A. Coney, Superintendent of the Yearly Meeting, is with Woonsocket Friends to conduct evening meetings beginning at 7:30. His theme is "The Road to Certainty."

* * * *

The Seventh annual Harvest Festival for Friendsville Academy will be held on Tuesday evening, November 25. The special project this year is furnishing the library-study hall with suitable tables and chairs. The support of interested friends will be appreciated. Communications may be addressed to Irene Ellis, President Woman's Missionary Society, Friendsville, Tennessee.

* * * *

In the annual campaign in the Wilmington, Ohio, Meeting for funds for the general work of the American Friends Service Committee and this year for Civilian Public Service also, A. Ward Applegate devoted a Sunday morning service to the subject, after which the Peace and Service Committee sent five hundred and twenty-one letters to resident and non-resident members who had not already signed the pledge cards or made a donation.

* * * *

DeWitt Foster, pastor at Spiceland, Indiana, and wife spent October 19 with friends in New Providence, Iowa, when he gave the morning message. A fellowship dinner was held at the noon hour in the church basement. . . The Family Night Supper on October 23 was well attended. With the Missionary Committee in charge of the program, the playlet, "Thanksgiving Ann," was given and music was offered. Pledges for the United Budget were taken.

* * * *

Honey Creek Quarterly Meeting met at Chester, Iowa, on October 4 and 5. Fred and Effie Comfort, who have just come to Iowa from Ohio Yearly Meeting, were welcomed in the group. The two new pastors in the quarter are Leonard Wines and wife, at New Providence, and John Biaotto and his wife, who meet with both the Illinois Grove and the Chester Meetings. . . Homecoming was held on October 12, at which time John Hadley, a former pastor, gave the morning message.

TRUEBLOODS IN SERVICES AT FRIENDSVILLE

Willard O. and Caroline Trueblood were with Friendsville Meeting, Friendsville, Tennessee, in special meetings from October 1st to 12th. Their services were a great uplift and strengthening to the Meeting as a whole and more than a score of young people were inquirers for spiritual light and guidance.

The ministry of the Truebloods was of high quality and greatly appreciated. Especially fine was their work among the students of the George W. Carver School (colored), Friendsville High School, Friendsville Academy, and Maryville College. They conducted chapel services in each of these schools.

On Sunday afternoon, October 5, Willard Trueblood gave a very telling message to an appreciative audience at Knoxville Friends Church, on "The Accomplishments of Minorities," using the Society of Friends as an outstanding example.

VOICES FROM SHADOWLAND

BY HENRY COFFIN FELLOW

"Voices from Shadowland" is the striking title of the new book of poems by Henry Coffin Fellow of Wichita, Kansas. It contains a number of heretofore unpublished somewhat personal and reminiscent Hoosier poems; also those written on his recent daring adventures from central Arkansas, and Oklahoma through Kansas, Colorado, Wyoming and Idaho to Oregon and back, covering 4500 miles.

There are many humorous descriptions of "Old Sycamore Holler" and "Cane Creek, Arkansas," in his "Over the Oregon Trail at Eighty-Four," written under difficulties and deciphered, translated, amended and proofread by his many friends. Readers will be repaid for the purchase of the last book that "Uncle Henry" will probably get out at this time of life.

The book of seventy odd pages came off the press on his 85th birthday, October 24. It will be mailed postpaid for 75c. Address H. C. Fellow, 519 S. Glenn, Wichita, Kansas.

THE GOOD NEIGHBOR

Forgotten are the thieves who robbed,
Upon the road to Jericho;
The priest and Levite who passed by
Are scorned where men of pity go.

The good Samaritan lives on,
Immortal in the Master's praise;
His wine of mercy for the wounds
Will heal unto the end of days.

EARL BIGELOW BROWN.
Upper Nyack, New York.

TENNYSON LEWIS

On September 19, 1941, at his home in Whittier, California, Tennyson Lewis passed away after an illness of several weeks. He was a minister of long standing and widely known among Friends.

The son of Lemuel and Hannah Hoskins Lewis, he was born in Clinton County, Ohio, November 21, 1854. At the early age of nine years he was converted and almost immediately began to feel that he must become a preacher of the gospel. When but seventeen years of age he began his public testimony, and in due time was recorded as a minister. This was the beginning of a faithful and very efficient service lasting more than fifty years. In this long period he preached Christ to thousands of hearers, many of whom were converted through his messages. He filled many pastorates ranging from North Carolina through the Middle West, into Washington State and California.

Soon after being recorded, he was married to Laura Gowen who joined heartily in all his religious activity. Three children came to them, two of whom are still living. Hodson, the son, is Executive Secretary to the Arkansas State Chamber of Commerce at Little Rock. Mary Trichler, the daughter, lives at Huntington Beach, California. While Tennyson was serving as pastor at Anderson, Indiana, Laura Lewis passed away, leaving him with two small children.

On December 20, 1900, he was married to Alice Jay. This wife, too, was a loyal and efficient helper in all his labors. A daughter, Evelyn Pike of Fremont, North Carolina, was born to them.

Tennyson Lewis was progressive and forward looking. He never failed to build up the meetings he served, adding many to the membership and improving the equipment.

The funeral service was in charge of O. Herschel Folger, pastor of the Whittier Meeting. He read from a Bible which Tennyson had used for the last forty years, reading underscored texts. They were comforting, helpful and beautiful and made a most effective reading for the service. He took for his text the words of King David as he lamented the death of Abner: "Know ye not that there is a prince and a great man fallen this day in Israel?" All who have known of the life and labors of Tennyson Lewis could but feel that it was a most appropriate text for the occasion.

His deeply spiritual nature was manifest in all his activities. Sweet spirited, unselfish and kindly, he sought to be helpful in all his life contacts. Interested in every phase of human existence, he was progressive and constructive, yet charitable toward the views of others.

His interest in the younger generations about him was manifested in many ways. Well informed along many lines, gifted in conversation, with a fine sense of humor, he was an agreeable companion in any group. Fully abreast of world affairs, he greatly desired to live to see a just and righteous peace come to the world.

His earthly career is ended but the seed he has sown in many fields will continue to spring forth into newness of life with rich harvests throughout generations to come. Truly a great and a wise Christian leader has gone to his reward.

J. ARTHUR WOLLAM

J. Arthur Wollam, minister in the Society of Friends, passed away at his home in Pasadena, California, on September 17, 1941. The son of Hiram and Emma Wollam, he was born near St. Marys, Ohio, in 1883. He was married to Jane Eleanor Roberts, and to them were born four children, Esther, Ruth, Catherine and David, all of whom survive their father.

In the fall of 1922, with his family, he went to Pasadena as pastor of the First Friends Meeting, but due to ill health he gave up this active pastoral work in the spring of 1924. For short periods, though against the advice of his physician, he attempted evangelistic and pastoral work, but was forced to give this up, as his health was gradually declining throughout the succeeding years. For the last three years he was helplessly confined to his home.

Even in his teens he felt a definite call to the ministry and began speaking in public when very young. Recorded as a minister in Ohio Yearly Meeting, he served there as an evangelist for about

MORNING

(After the death of Arthur Wollam)
The morning like a sleeping swan
Is gliding up the sky,
And every dimming star has heard
Its lullaby.

Through all the night I've watched to see
The darkness draw apart;
Instead, it warps itself in folds
About my heart.

Why can we not rejoice with him
This day—why must we weep?
The pain of all the years is gone
And sweet his sleep.

He knows the stillness of the stars,
The peace of Heaven's breath.
His goal is won, his crown is bright,
It's life—not death.

ESTHER WOLLAM.
Pasadena, California.

three years. His first pastorates were at Stillwell, Indiana, and West Milton, Ohio, both in Indiana Yearly Meeting. Removing to Kansas Yearly Meeting, he was pastor at Emporia and at University Friends Meeting in Wichita.

His ministry was marked by a great sincerity, humility and effectiveness. His gentle spirit, his patience in suffering, his steadfast faith and his love for his Lord and Master were an inspiration to those who knew him.

Funeral services were in charge of President W. O. Mendenhall of Whittier College, assisted by Harley M. Moore, Superintendent of California Yearly Meeting, and R. Ernest Lamb, pastor of the First Friends Church of Pasadena.

BIRTHS

DAVIS—To Raycliffe and Lenore Davis on September 18, 1941, at Cedar Rapids, Iowa, a daughter, Karen Rae.

DAWES—To Eugene M. and Marian E. Dawes on October 11, 1941, at Indianapolis, Indiana, a daughter, Nancy Elizabeth.

GUTHRIE—To Harold and Helen Stanley Guthrie on August 16, 1941, at New Providence, Iowa, a son, Bruce Harold.

HILL—To Burton and Lillian Hill, on October 9, 1941, at Newmarket, Ontario, a daughter, Shirley Isabelle.

HOCKETT—To C. Donald and Ardith Mendenhall Hockett of Idaho Springs, Colorado, on September 11, 1941, at Hay Springs, Nebraska, a daughter, Stella Irene.

JONES — To Marvin H. and Leona Jones of Friendsville, Tennessee, on August 29, 1941, at Skiff Hospital in Newton, Iowa, a daughter, Judith Lee.

KINDEL—To Ersal W. and Helen Newlin Kindel on October 21, 1941, at University Hospital, Minneapolis, Minnesota, a son, Merlin Roy.

MORTON—To George and Elsie Morton, on September 23, 1941, at Friendsville, Tennessee, a son, David Franklin.

SHARPLESS—To Homer and Evelyn Moore Sharpless on August 20, 1941, at East Whittier, California, a daughter, Shirley Ann.

TYLER—To Lloyd and Phyllis Tyler on October 25, 1941, at Minneapolis, Minnesota, a daughter, Ann.

MARRIAGES

COX-STUART—At University Friends Church in Wichita, Kansas, on October 13, 1941, Grace Margaret Cox, daughter of James and Charity Cox, and Stanley Stuart of Wichita. Robert E. Cope, minister.

DAVIS-FREDRICKSON — On August 20, 1941, Alice Fredrickson of New Hartford, Iowa, and Dwight Davis, son of Arland and Gertrude Davis of Lynnville, Iowa.

MORRIS-DRAKE—At the Poughkeepsie, New York, Meetinghouse, on October 17, 1941, Marian S. Drake, daughter of Mr. and Mrs. Francis Bromley Drake of Poughkeepsie and James Haisley Morris, son of Homer L. and Edna W. Morris of Wallingford, Pennsylvania.

RANDALL-MORRIS—At the home of the bride in Woodruff Place, Indiana, on October 11, 1941, Margaret Frances Morris, daughter of Murray H. and Alice C. Morris, and Frederick Randall, son of Lora and Anna Randall of Indianapolis. Errol T. Elliott, minister.

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SHUGART-BALDWIN—At Marion, Indiana, on September 20, 1941, Miriam Baldwin, daughter of Mr. and Mrs. Lucas Baldwin, and Maurice Shugart, son of Mr. and Mrs. Mark Shugart of Marion. Nellie S. Davis, minister.

SPARKS-RATCLIFF—On September 22, 1941, Velma Irene Ratcliff, daughter of Harold and Charlotte Ratcliff, and Floyd Sparks, son of Mr. and Mrs. Ed Sparks of Lynnville, Iowa. Paul Barnett, minister.

THOMAS-GEORGE—At Detroit, Michigan, on September 20, 1941, Betty Jean George, daughter of Ray George of Indianapolis, and Edgar Pearson Thomas of Detroit, Michigan.

WILKINSON-BARWELL—At St. Paul's Episcopal Church in North Andover, Massachusetts, on September 27, 1941, Mabel Barwell and Thomas Hainsworth Wilkinson.

DEATHS

ALDRICH—Suddenly on September 17, 1941, in an automobile accident in Erick, Oklahoma, while en route to California, Elizabeth Aldrich of Washington, D. C., aged forty-two years. She was the wife of Loyal B. Aldrich, a member of the Smithsonian Institute staff and organist at the Episcopal Church in Washington. A greatly beloved member of the Windham, Maine, Friends Meeting, her untimely going cut short at the height of its service a beautiful and talented personality. Funeral services and burial took place on September 22 at the Friends Meetinghouse at Windham, with staff members of the larger parish to which the Friends Meeting belongs, all officiating.

KENWORTHY—On October 12, 1941, in Carthage, Indiana, Milton Kenworthy, aged 88 years. He was born at Raysville, Indiana, the son of Willis and Naomi Kirk Kenworthy. In 1869 he removed with his family to New London, where he filled faithfully and capably for his long life, many places of responsibility. In 1873 he was married to Hannah Stout, to whom were born three sons, two of whom survive. Following her death, in 1888 he was married to Lucy Newlin, who preceded him in death four years ago. As a faithful member of his meeting, he was a great source of spiritual strength for the many who sought his friendly counsel. He undertook virtually every responsibility to be held in connection with the meeting, in which he was an Elder and Overseer, the Superintendent of the Bible School, Clerk of the Monthly and Quarterly Meetings, and representative to the Five Years Meetings. For many years, Milton Kenworthy was the head of the meeting in New London, a place which he continued to hold when he re-

moved to Carthage nearly four years ago. Services were first held on October 13 at the home of his son, Murray S. Kenworthy, with Homer G. Biddlecum in charge, assisted by Parvin W. Bond and Charles Winslow. Final services were held at New London on the following day, John R. Walter in charge with Frank Stafford and others assisting.

LATCHEM—On October 4, 1941, in Coffeyville, Kansas, Howard Martin Latchem, aged eighty years. The son of Jacob and Elizabeth Lashley Latchem, he was born at Waynesville, Ohio, where, at the age of twenty, he became a member of the Friends Meeting there. In 1886 he was married to Neva L. Blackledge of Haviland, Kansas, and they lived on a homestead near Pratt until 1898, when they moved to Oklahoma for over a year. Removing with his family to Coffeyville in the following year, he lived there for most of the remainder of his life. During many years he and his wife were engaged in missionary work among the Indians in Oklahoma. His was a life of unbroken Christian service, with every deed a testimony of devotion and loyalty to his Master. Besides his wife, he is survived by one daughter and three sons. Funeral services were held in Coffeyville with Rev. L. E. Humrich in charge.

MARIS—On May 29, 1941, following a brief illness, Sarah B. Williams Maris, aged ninety-one years, in Damascus, Ohio. Daughter of the late Dr. and Mrs. Edward Williams, she lived most of her life in the vicinity of Damascus, where she was an Elder in the Friends Church. In 1896 she was married to Abram Maris, who preceded her in death. She was an active member in the Dorcas Society, the W. C. T. U. and the Mission Board of Ohio Yearly Meeting. Hers was an exemplary Christian life which manifest itself graciously and effectively in the affairs of church and community. Services were in charge of A. N. Henry.

PEELLE—On September 2, 1941, at her home in Xenia, Ohio, Emma Van Tress Peelle, aged 70 years. She was the daughter of Calvin R. and Nancy Haines Van Tress. In November, 1902, she was united in marriage with Alonzo M. Peelle, and their married life was spent in or near Xenia, where both were active members of the Friends Meeting. A birthright Friend, she served for many years as an Elder. Surviving are her husband, one brother and one sister and a nephew and niece to whom she was as a mother. Funeral services were at the Friends Meetinghouse, De Ella Newlin in charge.

RAIFORD—On September 10, 1941, at his home near Ivor, Virginia, Hunter D. Raiford, aged sixty-five. He was

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born August 13, 1876, one of eight children of George W. and Almedia Bowdin Raiford, and spent his whole lifetime in the same community, a faithful member of the Corinth Friends Meeting. He was married in 1901 to Edith S. Cheyney of Philadelphia, who gave him devoted care during the last years of his illness. To them were born three sons and one daughter, all of whom survive him. Throughout his life he was particularly interested in the children and young people of the Meeting and was a regular attendee of the Christian Endeavor Society of which he was an honorary member. He is lovingly remembered for his many quiet deeds of kindness to neighbors and friends throughout the community. In addition to his wife, four children and two grandchildren, he is survived by two brothers, E. Wistar and Jerome Raiford, and two sisters, Esther R. Hare and Ethel R. Neave.

Ross—On October 14, 1941, at her home in Kokomo, Indiana, Mary Jennie Ross, a charter member of the North Buckeye Street Meeting. A faithful Friend, she gave her support to the meeting as long as she lived. Funeral services were conducted in Kokomo with burial at Bethel in White Lick Quarter, Fred and Ruby Snow in charge.

SIMKIN—On October 21, 1941, in Poplar Ridge, New York, Ellen Simkin, aged ninety-five. The daughter of Edward and Julia Coles Simkin, she was the last of a large family of brothers and sisters. She was a member of the Poplar Ridge Friends Meeting, and was known to scores of southern Cayuga County people as "Aunt Ellen." Surviving are a number of nephews and nieces. Services were at Poplar Ridge, L. Willard Reynolds in charge.

WHITE—On June 30, 1941, at the home of her great niece in Greensboro, North Carolina, Adelaide E. White, aged seventy-nine, for many years prominently identified with Friends educational work. Adelaide White was a descendant of John White who emigrated to the Albemarle section late in the Seventeenth Century to found one of the oldest Quaker colonies in North Carolina. She attended Westtown School, later teaching on the Isle of Wight and in the Belvidere Friends Academy. Following the death of her brother-in-law with whom she lived in Belvidere, she made her home at Guilford College with her sister, the late Julia S. White, former librarian. During the last years of her life she resided with her nephew, the late D. Ralph Parker, at High Point, North Carolina, and with her niece, Sibyl Nicholson Ward. She was a member of the Asheboro Street Meeting. Surviving are four nephews and two nieces.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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First Friends Church, 13th at Alabama Street.
Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister.
Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting-house, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a. m., Meeting for Worship, 11:00 a. m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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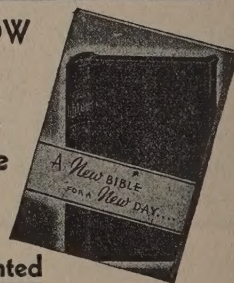
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